

NO. 5518

BESTIALITY IN ANCIENT AND MODERN TIMES

**A STUDY OF THE SEXUAL RELATIONS OF MAN AND ANIMALS IN ALL
TIMES AND COUNTRIES**

A. F. NIEMOELLER

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Dr. D. O. Cauldwell was born on June 17, 1897 at Cleveland, Ohio. After several years of private (general) practice, he became an Associate Medical officer of the War Department and served as an Army contract surgeon. Later he served in war industries and in the War Department as neuro-psychiatrist. Dr. Cauldwell gave up his practice in 1945 to devote himself to writing, which he tackled with the utmost earnestness.

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BESTIALITY IN ANCIENT AND MODERN TIMES

Bestiality is among the most ancient of the sexual perversions—it is mentioned and decried, and penalties are set for it, in the Old Testament—yet of all the perversions it is the one of which least is known by the average person. Many, even, are ignorant of its very existence and totally unaware of what the term connotes. In the majority of cases, not even professional men have more than a slight acquaintance with the subject. Further, there is in general such a blind, unfounded horror of the whole matter (due, no doubt, in large part to this general ignorance of which I speak) which, coupled with the fact of there being extremely little data on the subject available to the general public, that there has been small opportunity for this condition to alter. The element of unreasoning horror should vanish through the application of logic and intelligence—while there may well be horror in the performance of a certain practice, knowledge of the features and occurrence of that practice but constitute the wise man's personal defense against its pitfalls and furnish him the highly necessary equipment to meet and combat it sociologically. Just as ignorance is no excuse in law, so is ignorance no defense of innocence. The second difficulty to enlightenment—the lack of ready data—it is hoped this little book will remedy in part.

Bestiality may exist as a perversion, a perversity, or (to make an alliterative pun) perforce, the two latter being loosely allied. By *perforce* I mean to say merely that bestiality may be resorted to by a person to whom individuals of the opposite sex are for any reason inaccessible but to whom animals are handy, as shepherds alone in the hills with their flocks for long periods, in which case the act becomes nothing more than a makeshift, as in many cases of mas-

turbation, and will be left off as soon as normal conditions are re-established. But the scientific, medical aspects of bestiality will be found considered at another place; in this study it is our purpose briefly but competently to sketch the long history of bestiality from antiquity to the present and to point out various significant and curious features connected with it.

Our first concern should naturally be with definition. But here at the very outset of our study we run into difficulties engendered by this universal veil of prudish obfuscation that has for so long been tangled about the whole subject. The law, which certainly should be clear on this matter since it has for centuries taken it upon itself to condemn those accused of the act to death or torture, is most indefinite, merely lumping the whole complex matter without qualification under the broad, highly inexact term *sodomy*, and treating it accordingly. But, again, the legal aspects of bestiality will be found taken up at another place, so we leave it here.

The word *bestiality* itself has as a rule been taken in too broad a sense and granted too many vague alternate meanings to achieve the definitions desirable for scientific study. Etymologically, *bestiality* refers merely to the nature of a beast, and is not restricted to sexual practices only. Consequently, the prevailing looseness of terminology is understandable and excusable, though the time has now indisputably come when a bit more preciseness could reasonably be expected.

This variety of connotations of the term is detailed by George A. Barton in the article on bestiality in the *Encyclopedia of Religion and Ethics*:

"Bestiality, i.e., the possession or ex-

hibition of the qualities or nature of a beast, may manifest itself in human life, and so touch the religion or ethics of a people, in three ways: in eating and drinking, in sexual matters, and in the manifestation of wanton cruelty. Apparently among all primitive peoples bestiality is in some degree exhibited. It is eradicated only after a considerable intellectual and moral development."

So we see that the broad usage of the term has its justification in the past, but certainly not in the future. Language must keep abreast of our culture and knowledge, and in scientific terminology the tendency must ever be toward greater exactness if possible. Hence, I suggest reserving *bestial* and *bestiality* for the sexual phase of the matter, leaving the terms *beastly* and *beastliness* to cover other animal qualities or leanings. The necessity for this is indicated in the final sentence of the above quotation. Bestiality, it affirms, "is eradicated only after a considerable intellectual and moral development." This statement, in so far as it concerns sexual bestiality, is patently inadequate in the great majority of cases, for there it is a matter of perversion, of a diseased mental condition, and moral and intellectual development can play little if any part in the matter. The same would hold true of "wanton cruelty" when it borders upon sadism. The statement can apply only to a primitive, uninhibited people; a people, that is, essentially quite close to animals, and then, surely, the term *beastly* is in order, as it should be throughout in the matter of eating and drinking.

However, our interest here is in sexual bestiality, and a fairly comprehensive definition of this is to be found given by Dr. Jacobus X. . . . in his *Crimes of the Genital Sense*:

"Bestiality is any intercourse, through the genital or other channels of the man or woman, with a living being

which is not of his or her species. This definition, thus widened, includes the generality of the cases; not only the anal or vaginal coition of the man with a male or female beast, the counterpart of the lascivious woman or of the passive man-pederasts, but also the labial pollutions to which certain animals are trained."

That is to say, any sort of manipulation or action involving in any way an animal and having for its object the gratification or, broadly, the excitation of sexual desires, will fall under the generic category of practices known as bestiality.

Before taking up the occurrence and prominence of bestiality in the history of man, it may be profitable and conduce toward a completer understanding if we pause to consider some of the general features of our subject. For the doctor's point of view, we may consult Forel:

"A human sexual appetite exclusively directed toward animals is certainly not common. Coitus between man and animals usually takes place for want of the opportunity for normal satisfaction, or else as the result of satyriasis, nymphomania or desire for change. I have observed it especially in idiots and imbeciles who are ridiculed by girls. To console themselves, they give vent to their feelings with a patient cow or goat in the silence of the stable; for this act they get several years imprisonment, for the law on this point is severe. Certain degraded libertines satisfy their hyperesthetic, and perverted appetites with goats or even large birds or rabbits.

"There are, however, cases where a pathological sexual appetite is specially directed toward animals, and it is curious to observe the frequent preference of certain individuals for small animals which they skin (fowls, geese, rabbits), and thus put to death.

"Bestiality is not rare in women who

are also subject to this filthy, obnoxious and degenerative practice. Even if we put aside cases of torture inflicted on small animals and if we avoid all prejudices, we can still, in all normality, consider bestiality as a crime, manifested by the depraved mind. In fact, considered from the point of view of law and humanity, bestiality is one of the most indecent of all the pathological aberrations of the sexual appetite. Human imagination only has marked it with the stigma of moral depravement and made it a crime. But it is recognized scientifically that it is a state of mental inferiority and often a sign of idiotic tendency, usually accompanied by a case history, tainted heredity and highly neurotic constitution.

"In cases of this kind which I have known and which were brought to justice, I consider that the real sinner should be confined to an insane asylum under medical attention, and not, as at present, to be condemned to imprisonment, thus making a martyr of him for no reason, and putting the ban of society upon him."

Forel, a doctor of the older school but imbued with the modern spirit, demonstrates the struggle that was necessary, and still is often necessary, to throw off the prejudices and biases of a bygone age and view this matter in the proper attitude of scientific detachment, devoid of all automatic hysteria. He tries to envisage it coldly as a doctor should, but in the next sentence he is in spite of himself referring to it as a "filthy crime," or the like. Further, he shows himself to be not at all closely familiar with the subject by referring to its occurrences as "certainly not common." Mantegazza seems to be somewhat nearer to the facts in his statement:

"Man has cohabited with every kind of animal whose proportions allowed such connections: sheep, goats, chickens are preferred; horses, geese, ducks. There are many cases of horses being

infected with syphilis by men. The Chinese are known for their especial love of geese and for their habit of torturing the birds in the most cruel manner after using them, to receive additional pleasure from the moribund convulsions of the geese.

"In Rimini a young man of the high Appennines, suffering from digestive and nervous disorders, told me that he had almost daily been guilty of committing love with goats. It appears that pigs, too, are not excepted from this favored class of animals."

But the catalogue of the animals used in this way and the variety in their modes of employment are well-nigh endless. In A. W. Herzog's *Medical Jurisprudence* we may find further details:

"Bestiality in men is encountered in many forms. Horses, cows, donkeys, pigs, goats, sheep, dogs and barnyard fowls are the animals most frequently used. In male animals the rectum is generally used, although in one reported case a man used the nostrils of a horse. In female animals the penetration may be into either the rectum or the vagina. In birds the penis is introduced into the cloaca of the bird and coitus thus accomplished. . . .

"In most cases where four-footed animals are used in bestiality the man plays the active part in *pedicatio*, but there are instances where the animal is the active agent, the human male taking the part of the *pathic*; thus there is a case recorded where a farmer . . . was seriously injured, because he used a bull as the active agent.

"In other instances large dogs are used either for the active or passive agent in *pederasty*. Where the dog is used as the active agent, if the act is interrupted, before the dog has ejaculated owing to the swelling of the glans of the penis, which occurs during coitus, and which disappears only after ejaculation, the sudden withdrawal of the

penis while the glans is swollen will often cause a laceration of the anus."

This practice is commonly considered so revolting and disgusting that it is likely to be regarded as falling within the province of men only, women being too fair and delicate creatures to have any part in such a horrible thing. However, this is decidedly not the case, and though exact records on this matter are naturally not obtainable, the indications are that women at least hold with men in this regard. Mantegazza has something to say in this connection:

"Nor is woman either spared the shame of bestiality. From the most ancient times, as Plutarch relates, women gave themselves up to the unchaste vagaries of the sacred goat in Mendes. Now, after a long series of centuries, it is the dog that takes the place of the goat. More than once do lovely women, in the highest spheres of cultural Europe, adore their lap-dogs, in a way they would not admit to a living soul. Sometimes, but more seldom, it is not a lap-dog, and then the aberration is still more base and despicable and instead of the bestial tribadism we have an example of bestial coition, of an infamous and shameful connection between the loveliest of creatures with the ugliest and worst-smelling of domestic animals."

But Herzog deals in more detail with the extremes and refinements to which women resort in their bestial indulgences:

"Bestiality in women is a great deal more prevalent than it is in men. Not only lap-dogs and large dogs, both male and female can be used for cunnilingus, but large dogs are frequently used for actual coitus. Where large dogs are used for actual coitus in novices to this practice, there are generally marks from the claws of the dog, which can be found on the abdomen and on the inside of both thighs, in parallel arrangement.

"Not only dogs have been used by women in the practice of bestiality, but a case is related where a number of congenial souls amused themselves with fishes, by inserting the tail ends of the live fish into the vulva and then pressing the head of the fish, would start it to squirming, thus tickling the vulva. Stekel relates a case where a young lady managed to use flies for her purpose. She would lie down on a sofa and separating her thighs would smear honey on and in the vulva. The flies thus attracted by the honey would tickle her until her sexual appetite was appeased."

It may thus be seen what a tender and never-failing mother is necessity to invention in all fields, and when necessity assumes the garb of fleshly desire the mother becomes hyper-fecund. It appears that no bestial device has been left untried in the assuaging of hot lust, and to this opinion all authorities who have studied the matter will unhesitatingly subscribe, as, for example, Iwan Bloch:

"There is hardly any animal which has not been in some way and at some time utilized for the gratification of human lust; but naturally in most cases the animals always available were employed, such as dogs, cats, sheep, goats, hens, geese, ducks, horses. Martin Schurig as early as 1730, in his *Gynaecologia* (pp. 380-387), records a large number of cases of bestial aberrations in which, in addition to the animals above mentioned, apes, bears, and even fishes were employed. In antiquity snakes were often the objects of unnatural lust on the part of women, playing the part of the modern lap-dog. Bestiality is very widely diffused. Countries especially celebrated for the frequency of this practice are China and Italy; in the former country geese, in the latter goats, are preferred for sexual malpractices. In India, and also among the Southern Slavs, horses and donkeys play the principal part as ob-

jects of bestial love."

Bloch mentions bestial connection with one animal that I am sure will excite extreme revulsion in the great majority of readers, namely, the snake. People are likely to pass this off hurriedly as an aberration of highly infrequent, even isolated, occurrences in the history of bestiality, but the facts, as we have them, would indicate quite otherwise. Forberg, in his famous *Manual of Classical Erotology*, treats this matter:

"It is an undoubted fact that the Roman matrons cherished a species of inoffensive snake, the cold skin of which served as a refrigerator in summer. Martial, vii, 87:

"If Glacilla winds an icy serpent around her neck . . ."

"Lucian, *Alexander* (Works, vol. iv, p. 259):

"In that country one sees serpents of an enormous size, but so quiet and mild that they are fondled by women, sleep with the children, do not get angry on being trodden or handled, and suck the nipples of the breast like a nursing."

"This being so, our eminent Bottiger was probably right when he wrote on page 454 of his *Sabina*, a profoundly scientific work in German, that very likely snakes were used as instruments to satisfy the lubricity of amorous women. You may now understand what happened, or what might have happened to Atia, the mother of Augustus, of whom Suetonius (*Augustus*, ch. 94) wrote:

"I read in the treatise of Asclepiades of Mendes, called the *Theologumena*, how Atia the mother of Augustus having gone at midnight to the temple of Apollo to assist at a solemn sacrifice, fell asleep, and so did the other women present; how a serpent suddenly glided close to her, and after some little time withdrew again, and how on waking she purified herself, as though she had left the arms of her husband."

"There would be nothing surprising in the fact that a serpent of that sort should have investigated, even without incitation on Atia's part, a certain locality which was well known to it by the lubricity of other women, and that Atia felt on awakening the very same sensation as though she had undergone a real coitus."

Nor do further recorded examples lack. Pausanias (iv. 14) speaks of the mother of Aratus, Aristodama, as having had intercourse with a serpent, and he says that the mother of Scipio was supposed to have had a conception of a serpent. He reports the same thing, conception through connection with a snake, of Olympias, the mother of Alexander.

To supplement this super-revolting aspect of bestiality, it may be mentioned here that not even such unlikely and untempting bedfellows as crocodiles have been scorned. Plutarch, in his treatise *On the Sagacity of Animals*, declares: "Quite recently our excellent Philinus, on returning from a long voyage to Egypt, told me that he had seen at Antaeopolis an old woman sleeping with a crocodile stretched comfortably beside her on her pallet." And the female crocodile, too, is at times taken advantage of, according to Giulio d'Aspremont who in a little story appearing in the *Mercure de France* states that the inhabitants of the Thebaid are from time to time not above "profiting by the clumsy position of the female crocodile awaiting her male" and "replace this latter in monstrous couplings."

Just as about all possible animals find a place in the practice of bestiality, so do about all conceivable attitudes toward it exist. The Church has long regarded it as completely and inevitably damnatory of the soul. The great majority of civilized peoples envisage it as a horrible and detestable crime, punishable by the severest penalties. Many primitive peoples look on it merely with amused contempt. Medical men place it in the sphere of disease and disorder. But it will surprise many to learn that there

are even nations that tolerate it and see in it a thing permissible under certain circumstances. Such are Mohammedan countries, and Koranic law makes definite allowances for the act. A good interpretation of Islamic law in this respect may be found in *El Ktab*, an interpretation of Koranic law in all that pertains to sex by the Arab scholar Omer Haleby (bk. I, ch. v.):

"Do not couple, then, O men! nor fornicate with other men or animals! . . . This told, I ought to speak of the cases where, according to many doctors, who are in conformance on this with the opinion of famous physicians, it is permitted to fornicate with animals of large size, such as the goat, mule, etc. These cases are purely in the medical domain and can be put into practice only as a curative means and in the sole interest of health. It is thus that one is permitted to fornicate with *female animals* when he is attacked with simple or syphilitic gonorrhea, strong inflammations of the *Dkeur* (penis), and other affections, allowing of neither ulcers, chancres, nor sores of any sort.

"Experience has demonstrated that, under the influence of this fornication, man unburdens himself of the virus causing his maladies, without the animals's contracting them, for this virus is immediately destroyed by the great heat residing in the animal's vulva, and by the bitter and acid qualities of the secretions of its mucous membranes.

"If, then, O men! you are sick and without medical aid, or if this latter has been powerless, you may fornicate with animals, as has been said above; but this fornication should cease, under penalty of the infraction of the law of Islam, from the time that you will have regained your health."

The notion that sexual connection with animals is a cure for venereal disease, and especially gonorrhea, is old and widespread in all countries, and is an ever-present fac-

tor in the occurrence of the act among uneducated, superstitious people. Consequently, it is of singular interest to find that there is a belief, also quite old and reasonably common, which is the exact contrary of the other, namely, that syphilis had its origin in the bestial commerce of man. Paul LaCroix in his *History of Prostitution* gives some account of this:

"Two learned physicians of the 16th century, who had not, however, observed more than the secondary effects of this terrible contagion, proceeded to hurl, so to speak, the last stone by endeavoring to demonstrate, with more reason than success, that the origin of the venereal plague must be attributed to sodomy and to bestiality: 'A holy layman,' says Jean-Baptiste van Holmont in his *Tumulus Pestis*, 'in seeking to divine why the *verole* had appeared the century past and not before, was ravished in spirit and had a vision of a mare eaten with the farcin, from which he suspected that, at the siege of Naples, where this malady appeared for the first time, some man had had abominable relations with a beast of this sort, which had been attacked with the same plague, and that afterward, as a result of divine justice, he had unhappily infected the human species.'

"Later, in 1706, an English physician, John Linder, did not hesitate, in seeking for the secret causes of the American syphilis, to advance the opinion that 'this malady came from sodomy practiced between men and large apes, which are the satyrs of the ancients'."

It is quite a jump from these localities to Peru, but nevertheless we there find the same notion current according to the report of Mantegazza:

"David Forbes who lived for a long time in Peru and studied its geology says that they believe that syphilis is a special disease of the alpaca and is transmitted to man by this animal be-

cause of this vice (bestiality). There was also an ancient law in Peru forbidding bachelors from having alpacas in the house."

It is almost self-evident, and is borne out by the facts, that bestiality is far more prevalent in rural districts than in cities, and more spontaneous. For this there are various reasons—as greater accessibility, feeling of kinship, etc.—which are more aptly summed up by Havelock Ellis:

"Bestiality is very rarely found in towns. In the country this vice of the clodhopper is far from infrequent. For the peasant, whose sensibilities are uncultivated and who make but the most elementary demands from a woman, the difference between an animal and a human being in this respect scarcely seems to be very great. 'My wife was away too long,' a German peasant explained to the magistrate, 'and so I went with my sow.' It is certainly an explanation that to the uncultivated peasant, ignorant of theological and juridical concepts, must often seem natural and sufficient. . . .

"But it is by no means only their dulled sensibility or the absence of women, which accounts for the frequency of bestiality among peasants. A highly important factor is their constant familiarity with animals. The peasant lives with animals, tends them, learns to know all their individual characters; he understands them far better than he understands men and women; they are his constant companions, his friends. He knows, moreover, the details of their sexual lives, he witnesses the often highly impressive spectacle of their coupling. It is scarcely surprising that peasants should sometimes regard animals as being not only as near to them as their fellow human beings, but even nearer.

"The significance of the factor of familiarity is indicated by the great frequency of bestiality among shep-

herds, goatherds, and others whose occupation is exclusively the care of animals. Mirabeau, in the 18th century, stated, on the evidence of Basque priests, that all the shepherds in the Pyrenees practice bestiality. It is apparently much the same in Italy. In South Italy and Sicily, especially, bestiality among goatherds and peasants is said to be almost a national custom. In the extreme north of Europe, it is reported, the reindeer, in this respect, takes the place of the goat.

"The importance of the same factor is also shown by the fact that when among women in civilization animal perversions appear, the animal is nearly always a pet dog. Usually in these cases the animal is taught to give gratification by *cunnilinctus*. In some cases, however, there is really sexual intercourse between the animal and the woman."

Almost any person who has passed any considerable portion of his life in the country is able to relate one or more instances of having happened upon, in barns or the woods, farm lads *in flagrante delicto* with various of the domestic animals, the cow seeming to be the favored creature in the Middle West. So true is this that country boys even have a slang expression to cover the case: to *stump* a cow means nothing less than to employ some convenient tree-stump to make up for the discrepancy in significant heights between boy and Bossie. This everpresent obstacle to ready satisfaction was surmounted in another fashion by an ingenious young fellow of J. R. Parke's acquaintance: "A farmer's son, personally known to the writer, had, with considerable care and labor, trained a young heifer to submit to his attentions. The act was performed by the boy in a sitting posture, while the animal was lying down; and of one of the performances I was privileged to be an actual unseen eye-witness."

But enough of generalizations. Let us now examine as well as we are able the history

of the occurrence of bestiality in the world.

For its beginnings in recorded history it seems we must go back to ancient Egypt, to the Egypt of Herodotus who tells us that there bestiality was an accepted religious formality, that regularly women were offered, that they offered themselves, to the caresses of the sacred goat of Mendes. Dulaure, in his *Gods of Generation*, speaks of this:

"'Whilst I was in Egypt,' says Herodotus, 'an astonishing thing happened in the Mendesian Nomos: a goat publicly had commerce with a woman; and this adventure was known to everyone.' This monstrous union did not take place every time it was solicited; and here the gross instinct of an animal showed itself superior to the human mind, degraded by religion. 'It must not be astonishing,' Plutarch informs an interlocutor, 'if the goat of Mendes in Egypt, shut up with many beautiful women, shows no desire for them, and is inflamed only for she-goats.'"

Nor is Herodotus the only authority for the existence of such a practice. Quoting Dulaure further:

"'Nothing is so certain,' says the translator (Larcher) of Herodotus, 'as the infamous custom of shutting up women with the goat of Mendes. The same thing was practiced at Chemmis (a city of the Delta). A thousand authors have spoken of it.' Some verses of the poet Pindar, cited by Strabo, a passage from Clement of Alexandria, and several other writers of antiquity, attest to the existence of this religious and revolting practice."

Such a subject, naturally, gives anyone who, like Voltaire, loves to dwell upon the weaknesses and inconsistencies of man, a wonderful opportunity.

"It is certain," he says, "that in Egypt many women gave with goats the same example that Pasiphae gave with a bull.

Herodotus says that when he was in Egypt a woman publicly had this abominable commerce in the Mendesian Nomos. He says that he was highly astonished by it, but he does not say that the woman was punished.

"What is yet more strange is that Plutarch and Pindar, who lived in centuries so far removed from each other, both agree in saying that women were presented to the sacred goat. This makes nature shudder.

"Pindar says, or rather some one has him say:

'Dear maids of Mendes, please declare:
What lovers gather from your mouths
Those kisses sweet that I would share?
What's that! It is the she-goat's
spouse!'"

A more modern authority who touches this matter is Lang:

"It is not to be doubted," he writes, "that many Egyptian women may have carried their superstitious infamy to the point of submitting their bodies to he-goats, while the men committed the sin of impurity with she-goats. This depravation has been very common in warm countries where flocks of goats are guarded by young men or young girls.

"In Lydia and Phrygia the cults of Ceres and Atys gave place to fetes in which the sacred orgies brought about the most monstrous debauches. It was these times of general rejoicing that brought about a disordering of passions, an unheard of exuberance, wild pleasures, and monstrous vices."

But sexual congress between goat and human beings in antiquity cannot be restricted to any one people or country. It is almost certain to be a factor of greater or lesser importance in the manners of any pastoral people, ancient or modern, just as it has had no insignificant place in our own West among the sheep-herders—so much so that to this day the term *sheep-herder*

will in some regions carry opprobrium and even insult.

Another nation which in antiquity seems to have been especially addicted to this vice was the Hebrews. That bestiality was indeed prevalent in Canaan is made evident by the manner in which the Bible speaks of it (Lev. xviii, 23): "Neither shalt thou lie with any beast, to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion." But it apparently required more than mere prohibitions to stop the Jews in their bestial indulgences for we find (Lev. xx, 15-16) extremely severe penalties set for violation of this dictum: "And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood *shall be* upon them." This penalty is reiterated in Exodus, xxii, 19.

Voltaire has not neglected to make observation upon these biblical passages and the prescriptions of the Old Testament for the Hebrews to abstain from making offerings to the "hairy ones."

"This remarkable expression," he declares, "plainly proves that beasts passed as having intelligence. Not only had the serpent and the she-ass spoken, but God, after the Deluge, had made a pact, an alliance with the beasts. That is why very illustrious commentators find the punishment of beasts that had overcome women, quite analogous to all that is said of beasts in Holy Scriptures. They were capable of good and evil.

"As for the *hairy ones*, it is believed in all the Orient that they are apes, but the Orientals are certainly mistaken in this, for there are no apes in the Arabian desert. They are too shrewd to come into an arid country where it is necessary to go a long way to eat and drink. By the *hairy ones* one must absolutely understand goats. It is principally a question of he-goats and she-

goats in these laws which unhappily had become necessary to the Hebrew people. It is to he-goats and she-goats, to *asirim* that it is said the Jews prostituted themselves: *asiri*, a he-goat or a she-goat; *asirim*, he-goats or she-goats."

Most of the facts of bestiality in antiquity have come down to us greatly confused with and distorted by legend. Nevertheless, the very frequency of this motif in legend and fable is in itself indicative of the frequency with which the practice occurred in ancient life. Naturally, these are no proofs and the circumstances prohibit finding any support for the stories, but they are certainly strong indications.

Thus, for example, early travelers in Peru tell that the women of the high mountains there ordinarily coupled with apes and that they lay with monsters who resembled men only in appearance and in their private parts. Again, Saxo the grammarian declares that a certain king of the Goths was the result of the commerce between a noble virgin and a bear. The Indian people claim to be the descendants of a woman of great beauty who had connection with a dog of extraordinary stature and remarkable vigor. The annals of Portugal contain the case of a woman who had intercourse with an ape and bore two children as a result. Job Finkel maintains that he saw men at Padua have commerce with beasts.

And so it goes. Legend, of course, always contains a large portion of folk-imagination, but authorities agree that it is never *all* imagination, that there must be a core of fact around which imagination may cluster.

There may be some profit in glancing at the attitude of primitive peoples toward bestiality since these would seem to furnish our closest modern approximations to the mental processes of the ancients. It requires a relatively advanced degree of culture for people to be stricken positively powerless with horror over some manifestation of a natural function, even when

that manifestation may be somewhat perverse or out of the ordinary. The primitive man is more likely to take things as he finds them (contrary to modern man who insists on finding things as he wants them) and if they are not to his liking he will merely turn up his nose and turn his back with a minimum of hysteria. Consequently, if his own inclinations tempt him from the so-called normal path he is able to follow his appetites without any great amount of striving against that pressure of inhibitions known as horror. We may adduce Havelock Ellis in support:

"As regards the prevalence of occasional sexual intercourse between men or women and animals among primitive peoples at the present time, it is possible to find many scattered references by travelers in all parts of the world. Such references by no means indicate that such practices are, as a rule, common, but they usually show that they are accepted with a good-humored indifference."

The chief advantage to the primitive attitude of free and open acceptance of the natural sexual activities is that it renders the unnatural practices rather pointless and consequently subject to deserved contempt. Malinowski, in speaking of the Trobrianders, describes this viewpoint quite clearly:

"The natives regard such practices as bestiality, homo-sexual love and intercourse, fetishism, exhibitionism, and masturbation as but poor substitutes for the natural act, and therefore as bad and only worthy of fools. Such practices are a subject for derision, tolerant or scathing according to mood, for ribald jokes and for funny stories. Transgressions are rather whipped by public contempt than controlled by definite legal sanctions. No penalties are attached to them, nor are they believed to have any ill results on health. . . . The Trobriander's contempt for any

perversion is similar to his contempt for the man who eats inferior or impure things in place of good, clean food, or for one who suffers hunger because there is nothing in his yamhouse.

"The following are typical remarks on the subject of perversions: 'No man or woman in our village does it.' 'No one likes to penetrate excrement.' 'No one likes a dog better than a woman.'"

It may thus be seen that the very freedom from prejudice in these matters that allows the primitive man to be not overly revolted by bestiality, also permits him to face the natural sexual functions so uninhibitedly as to minimize the necessity for any aberration. Perversion always appears as a result of some circumstance, psychic or social; relieving the aggravating circumstance, will bring about a corresponding diminution in the perversion. But it is only to be expected that people living thus closely to animals throughout life will feel a certain real kinship toward them that will make bodily union with them not nearly so unthinkable as to a modern city-dweller. Felix Bryk, who spent some years amongst the natives of equatorial Africa, has some words on this:

"How much truth there is in the stories told about the Somali 'covering' she-asses, the Kavirondo cows, the Nandi goats, I do not venture to decide. My Uganda boy, who was an *ashkari* for a time, maintained quite definitely that he had once surprised a Bantu of the Kavirondo tribe with a cow.

"That the blacks, as true nature people, examine intensely the genitalia of animals, is attested to by what they say about the vagina of the zebra, the clitoris of the hyena, or the penis of the ape, 'which looks just like that of a human being.' It is possible for such observations to arouse sodomitic desires in a weakling with pathologic tendencies, such as he could not resist, since he has a good argument for the justifi-

cation of his acts in the negro's 'pantheistic' conception of nature, which draws no sharp line of demarcation between man and animal, and sees no important difference between them. . . . Is it any wonder then, that a shepherd boy with heated imagination, tired of masturbating, finally mounts a goat or a calf?

"Such arguments must at least be considered in the generally widespread sodomy of the Suaheli. I have been told by many people, both black and white, that the Suaheli and Arabians of the coast, especially around Mombassa, are notorious for their sodomistic acts on slain sea-cows (dugong). The missionaries had a difficult job in combating this kind of necrophilous sodomy.

"This bestial lechery is motivated, according to the reports of many, by a superstition . . . it was absolutely necessary for the hunter of the dugong to cohabit with the animal he had slain, or at his next catch he would be dragged into the depths of the sea by another animal. But cohabitation with his prey would, on the other hand, insure him for the future against such an accident on the open sea. This sodomy, consequently, is part of magic, as a preventive act of safeguarding.

"Whether caused by superstition or not, but according to many reports the dugong, when dragged up on land, is to be mounted by none but fishermen. This is such a general occurrence that the people who buy the meat of the sea-cow make the Islamic fishermen swear by the Koran that he has had no sexual intercourse with the sea-cow he is offering for sale. They do not buy the meat from him unless he swears. They do not want the flesh of a creature that has served man as a beast of pleasure. That is cannibalism."

This business of what might be termed amphibious bestiality reminds one of that legend, current among the Eskimos, of the

young girl who was married to a whale. The girl's brothers decided to put an end to this unnatural union, and they built a boat of magic speed in which they forced the girl to take flight, first taking the precaution to attach a rock to the rope by means of which the whale customarily pulled his wife to the sea-bottom. The animal discovered what was taking place and gave chase, which was facilitated for him by the fugitive's spreading along the boat's path everything to which she could lay hand. At last the whale overtook the boat, seized his wife, and together they escaped from the enraged brothers.

Classical times furnish a period whose very name is often taken as practically synonymous with debauchery and sexual excess, and it is only reasonable to expect to find bestiality, as well as the other perversions and perversities, occupying an integral place in the manners and customs of the people. To be sure, we find it well-established in the theology, mythology, and daily life of the times. The very gods themselves set the example, and it is dubious if deities were ever emulated more piously than these. The bestial exploits of the Roman gods are concisely and comprehensively summed up in a note to the *Cosmopoli* edition of the *Priapeia* (the work, probably, of Sir Richard Burton), and I can do no better than to quote it:

"The amatory adventure of the Roman Gods under the outward semblance of animals cannot but be regarded with the suspicion that an undercurrent of truth runs through the fable, when the general laxity of morals of that age is taken into account. Jupiter enjoyed Europa under the form of a bull. Asterie (whom he afterwards changed into a quail) he ravished under the shape of an eagle. Leda lent herself to his embraces whilst he was disguised as a swan. He changed himself into a speckled serpent to have connection with Deois (Proserpine). As a satyr (half-man, half-goat) he impregnated

Antiope with a twin offspring. He changed himself into fire, or, according to some, into an eagle, to seduce Ægina; under the semblance of a shower of gold he deceived Danae; in the shape of her husband Amphitryon he begat Hercules on Alcmena; as a shepherd he lay with Mnemosyne; and as a cloud embraced Io, whom he afterwards changed into a cow. Neptune, transformed into a fierce bull, raped Canace; he changed Theophrane into a sheep and himself into a ram, and begat on her the ram with the golden fleece. As a horse he had connection with the goddess Ceres, who bore to him the steed Arion. He lay with Medusa (who, according to some, was the mother of the horse Pegasus, by him) under the form of a bird; and with Melanthe, as a dolphin. As the river Enipeus he committed violence upon Iphimedeia, and by her was the father of the giants Otus and Ephialtes. Saturn begat the centaur (half-man, half horse) Chiron on Philyra whilst he assumed the appearance of a horse. Phæbus wore the wings of a hawk at one time, at another the skin of a lion. Liber deceived Erigone, in a fictitious bunch of grapes, and many more examples could be added to the list. (*Vide* Ovid, *Metam.* lib. vi. v. 103-126.)

"According to Pliny, Semiramis prostituted herself to her horse; and Herodotus speaks of a goat having indecent and public communication with an Egyptian woman. Strabo and Plutarch both confirm this statement. . . . Plutarch mentions the case of a woman who submitted to a crocodile; and Sonnini also states that Egyptians are known to have connection with the female crocodile. Vergil (*Bucol.* iii, 8) refers to bestiality with goats. Plutarch quotes two examples of men having offspring, the one by a she-ass, the other by a mare. Antique monuments, representing men copulating with goats

bear striking testimony to the historian's veracity."

Speaking of various monuments and representations portraying bestiality, there are in truth not a few extant. That wonderful German work on all phases of erotology, *Bilder Lexikon der Erotik*, contains many plates reproducing certain of these, and the curious may consult these volumes. The National Museum of Naples contains at this day a marvelous marble depicting most realistically an amour between Pan and a she-goat. A good picture of this group may be found, among other places, in Hans Licht's *Sexual Life in Ancient Greece*, p. 368.

As has been indicated, classical legend and theology abound in instances of uncensored bestiality, not among the common people, as one might think, but among deity and royalty, in the very highest places. The most famous example of this is the story of Pasiphae and the bull. Pasiphae was the queen of King Minos of Crete, one of the mightiest and proudest kings of the time. Pasiphae conceived an intense passion, a passion that would not be denied, for a certain snow-white bull in the flocks of her husband, and she pursued the bull untiringly in an endeavor to have her burning desires assuaged. But to no avail; the bull ever slipped away from her and went to join the cows. Desperate, she appealed to the inventive genius of resourceful Dædalus who constructed for her a hollow cow of wood (or some say brass) which he covered with the skin of a cow and into which Pasiphae could fit so that proper things came at proper places. This was then smeared with the secretions of an amorous heifer and the bull was led in. So signally successful was the experiment that some time later Pasiphae gave birth to the famous Minotaur, that legendary creature that is half-man and half-bull.

Naturally, we have no exact case-histories of bestiality coming down to us from classical times—they were not in vogue then—but the tone of the writers of the day leaves us no room to doubt that it was a fairly

common occurrence in daily life. It even formed an accepted theme in theatrical presentations. Some of these, of course, were under the cloak of the mythological stories. The adventure of Pasiphae, to be sure, was a favorite. But later even this dubious veil of mythology was dropped. "That such scenes," says Hans Licht, "were not unheard of in Greek theatres in imperial times is shown by the fact that the mythological motive and the disguise with the animal's skin was given up, and scenes of weddings between a human being and an animal were put on the stage *in puris naturalibus*." A favorite of this sort was Lucian's *Lucius or the Ass*.

Juvenal, in his Sixth Satire, after describing the different forms of debauchery indulged in by the Roman women at their nocturnal orgies, declares that after they had worked themselves into a state of burning desire and there was no lover, slave, or any sort of man at hand, "... no more delay is there; she hastens to make a donkey ride her from behind." Also, the tone of Apuleius, in his celebrated book *The Golden Ass*, suggests that the passion of his matron for the yellow donkey is no isolated occurrence. An even better indication than all these of the extent of bestial practices is in the fact of the presentation of bestial episodes at the great public games and spectacles. Suetonius, speaking of the games of Nero, reports that: "During this diversion, a bull covered Pasiphae, concealed within a wooden statue of a cow, as many of the spectators believed." Martial, too, adds a bit of similar evidence in his description of the games of Titus and Domitian: "Believe in the union of Pasiphae with the Dictæan bull; under your eyes this myth of ancient times has been renewed. And let not antiquity, Cæsar, boast of itself; all that Fame has published the Arena presents before you." When the practice of bestiality can be freely portrayed at public spectacles it indicates that the act holds much more of interest than horror for the people.

During the Middle Ages, all seemingly unnatural or perverted actions or happenings

were popularly attributed, largely through the instigation of the Church, to the powers of Darkness and Evil, to Satan and demons, and when the matter touched upon the sexual this was especially true. Thus, the terrible penalties of burning alive and torture were able to endure probably because it was being struck at as much as was the transgression. Bestiality, of course, appearing as one of the most horrible and unnatural of all the sins, was almost invariably connected during this period with black magic and witchcraft. Concerning this phase of the matter Dubois-Desaulle has a fine chapter in his excellent work on bestiality, *Etude sur la Bestialite*, and for relevant data I translate certain portions of this:

"The witches united in great nocturnal assemblies called Sabbats. These often took place in forests, in spots remote from all habitation. The demon was a guest there and appeared under various forms, man or beast. After the incantations and burlesque ceremonies of the cult, scenes of debauchery took place between the initiates; the Devil was their master and taught them a wild and abominable lustfulness.

"At the Sabbat, according to the confessions of the witches, Satan appeared to them, sometimes in the form of a great, red man, 'tortured, tormented, and flaming, like a flame that comes from a fiery furnace,' sometimes as a bearded goat, because the goat is a 'stinking, salacious, and lascivious beast.' In order to pay him great homage the witches offered candles giving a blue flame to Satan, and then kissed him on the shameful parts from behind.

"Also there were demons who took the form of goats or sheep and who accomplished the carnal act with the witches. The girls and women each held her demon by the hand or hoof. The dances and shakings were followed by scenes of debauchery.

"Francoise Secretain, who was burned alive, admitted that the devil had

known her carnally four or five times, sometimes in the form of a dog, a cat, or a hen, 'and that his semen was cold.' This Françoise, who called herself a witch, was perhaps simply given to bestiality and baptized the domestic animal that served to assuage her desires, a demon.

"Some women admitted that they left the Sabbat, sometimes on a goat, a bull, or a dog, sometimes on a horse, and often submitted to the assaults of the animal, which knew them carnally. There is to be read in a work on the history of France that in the year 1458 a great number of men and women were burned in the city of Arras, accused by one another. They confessed that in the night they had been transported to dances and that they had lain with the Devil, some under the human form and others under the bestial form.

"In Germany, in the country of Constance and of Navensburg, in the year 1485, Jacob Sprenger and his four companions, inquisitors of witches, wrote that they had tried an infinitude of witches who all confessed that they had had carnal copulation with the devil or with a demon under the form of a goat, a dog, or a winged horse. Henry of Couloungue confirms this opinion, and says that there is nothing more ordinary in Germany, Greece, or Italy.

"As for fauns, satyrs, and sylvans, they are nothing but the mischievous sprites who sometimes take the form of an animal in order to obtain possession of women.

"Saint Augustine, in the 15th book of the *City of God*, says that the copulation of women with the Devil is so certain that it would be a great impudence to say the contrary.

"Sprenger goes farther and says that many times the witches were discovered in the fields and in the woods and were having company with the Devil in broad day, and had often been seen unclothed and found by their husbands conjoint-

ed with the Devil, sometimes in the human form, very often in that of a goat, a black sheep, or a big dog. Paul Grillard, an Italian jurisconsult, who carried out the trials of several witches, tells in a book of witchcraft that in the year 1576, in the month of September, he was begged by an abbot of Saint-Paul near Rome, to make trial of three witches, who finished by confessing among other things that they had had copulation with the Devil. . . .

"Boguet, who received the confessions of male and female witches, writes that 'the ugliness and deformity of Satan is the shape in which he knows female witches, sometimes in the form of a very black man, sometimes in the form of a beast, either dog, cat, goat, or sheep. Satan knew Thevienne Saget and Antoine Tornier under the form of a black man. When he coupled with Jaquema Saget and Antoine Gaudillon, he took the figure of a black sheep with horns.' The great judge adds that there is nothing astonishing in the Devil's borrowing the body of a beast in order to know women carnally, since formerly one saw at Paris and at Tolose (Toulouse) women who abused a natural dog and that these women were burned to expiate so great a crime.

"The case of Françoise Secretain, who knew the Devil under the form of a hen, seems more extraordinary to the judge: 'I suspect' he says, 'that instead of a hen she might have wished to say a goose, all the more as the Devil transforms himself into a goose, from which comes the proverb that: Satan has goose feet.'

"Boguet does not contest the power of Satan, who can take such forms as please him: equally well that of a goose, a hen, or a dog. Upon which he reports two examples. The first, of a dog that was said to be a demon, who raised the dresses of certain women of the diocese of Cologne in order to abuse them. The other, of dogs who did not

wish to leave from under the beds of certain women of the country of Hesse in Germany.

"Saint Athanasius apprises us that the Devil often takes the form of a beast and thus more easily possesses those whom he covets. . . .

"In the confessions of Rolande du Vénois and of Georges Gaudillon, one sees that the Devil had had intercourse with them in the shape of a large black sheep with horns, and that he often appeared at the Sabbat as a sheep or a goat."

And so it goes, on and on. Legal records of the Middle Ages, and later, are laden with trials and burnings for witchcraft, and in the majority of cases "knowing carnally the demon under the abominable form of a beast" was one of the stock charges brought against the victim. Superficially, the evidence would seem to point that there was a great deal of witchcraft, or at least witch-hysteria, but the more subtle implication is that actually there was a great deal of bestiality going on.

Reports from the 16th, 17th and 18th centuries concur in demonstrating bestiality as well-established in ordinary life, occurring even in high places from time to time. Havelock Ellis quotes Bayle as giving various authorities testifying to the fact that the Italian auxiliaries in the south of France during the 16th century were accustomed to bringing and using goats for the purpose of satisfying their passions. Also, that in the 18th century Warton learned that Sicilian priests routinely inquired of herdsmen in confession if they had had any commerce with their sows. The priests in Normandy were advised to ask similar questions. In Paris at this period conditions became so alarming that the police at length made a concerted attack on the vice. I translate a bit more from Dubois-Desaulle on this phase of our subject:

"In 1729 the lieutenant-general of

police made an intensive drive against the sodomites who were multiplying at Paris.

"The sergeants were especially charged with the repression of the 'infamous ones' who gathered at the Demi-Lune of the Faubourg Saint-Antoine, under the arcades of Saint-Louis, in the royal promenades of the Tuileries and of the Luxembourg, at the Porcherons, and the Saint Germain market. At this period the sergeants, especially commissioned to this service were sergeants Simonnet and De la Janiere.

"This latter sent a report to the Lieutenant on a man named Saint-Jean, a proven sodomite, who, not content to run after boys, was found accomplishing the carnal act with a dog. This Saint-Jean was a floor-polisher belonging to the house of Mgr. le Prince d'Auvergne. Then 25 years old, he was a worthless fellow, given to all sorts of debauchery. A servant girl of the house one day surprised him in a cellar of the Hotel d'Auvergne. He was, says the report, in 'a posture to make those most laden with crime tremble; he had taken off his breeches, and the man lying on the ground held a she-dog between his legs in the posture . . . that he wished to have it. This man got up all confused, and the person, whose sex permitted her neither to remain nor make any remonstrance, fled dismayed.

" 'This fellow never again placed foot in the Hotel d'Auvergne since that time. He sent back his livery, Mgr. le Prince d'Auvergne begged the Lieutenant-General of Police to keep this crime secret, but to have Saint-Jean arrested and to conduct him to Bicetre in order there to do penance. Saint-Jean said that he wished to join the troops. It is of dangerous consequence to tolerate such a man for fear of the results he might bring on.' . . .

"Among the sodomites of the 18th century, there is also to be seen an abbot of Vienne accused, if not of having

committed the act of bestiality completely, at least of having attempted it.

"The abbot Theru, Master of the college of Quatre-Nations, indefatigable hunter of the 'infamous ones,' the name by which sodomites were designated at this period, wrote to the police, in 1721, that being a prisoner at Bicetre, the abbot of Vienne 'had had business with a she-dog.'

"On May 11, 1722, he wrote to M. Rosignol, secretary of the Lieutenant:

"I ask you in goodness to efface and change a word that is not exact touching the abbot of Vienne, to wit: that he had business with a she-dog since he is at Bicetre, and to put instead that he wished to have business. You were present, if I am not mistaken, when M. Deplaye said so to M. de Baudry. I implore you, without delay, to give this attention and I shall not have an easy mind until this correction is made, for I make it my duty and my honor to say nothing but what is true and certain.'

"Voltaire, in the middle of the 18th century, speaking of bestiality, invoked as proof 'the public notoriety of what goes on in Calabria,' and cited: 'The newly printed notice of the good Lutheran priest Livonia, who exhorts the young boys of Livonia and Estonia no longer to frequent the heifers, she-asses, ewes, and she-goats so much'."

Approaching nearer to our own period, we find the 19th century not greatly different from any other in respect to the practice we are studying. Dr. Jacobus X—, writing in his *Crimes of the Genital Sense*, observes:

"Without being as widespread as among the ancients, or during the Middle Ages, it is undeniable that bestiality is not uncommon (in the 19th century). It is met with in the Cavalry regiments, and in country districts among ass-drivers and mule-teers; but it is above all shepherds, swineherds, goat-herds, cow-herds and tenders of

geese and turkeys, etc., who indulge in the bestial act with the animals which they tend. There are few villages where there is not one of those degraded beings known by a name employed to designate their foul tastes."

This same source offers a variety of instances of bestiality during this period, and I reproduce here a few of the more curious from among them by way of illustration:

"As for the vaginal coition of the man and the bitch, I have but to consult my memories of childhood. In the small school where I was a boarder, we were half-a-dozen young rascals between 12 and 16 years of age. Onanism in common, and even pederasty, was a rage among us. The schoolmaster, Pere S—, had a fine tall bitch (Newfoundland crossed with spaniel) called Soumise. This beast had been trained by one of us, B—, a masturbator and sodomist, to lick him. A bit of sugar was the honorable recompense. The bitch had come in heat and had been shut by her master in a little room all alone, at the bottom of the yard. B— got hold of the key, and, during the recreation hour, remained for half an hour in the room with the bitch. He then came back looking very happy, at the end of the time, and said to us: 'Do you know, I have . . . Soumise.' 'It's not possible.' 'Yes, I tell you' . . . Three among us, profiting by the undermaster's inattention, who was as deaf as a post and as blind as a bat, slipped into the room, where they operated in the same manner as B—.

"The arrival of the head-master put an end to these lubricities, for, without suspecting what had occurred, he sent the bitch into the country the next day, and she did not come back again.

"Another observation confirms the preceding. M. de P—, Commander of the Marine Infantry in New Caledonia, was obliged to get rid of a bitch that he

owned, and which gave herself up willingly to the Hebridean servants of a neighboring colonist. The latter informed him about it. Puzzled at seeing the Colonel's dog always in his servant's hut, he went inside, and saw the dog licking and caressing the . . . of one of the latter. The man confessed that he consummated coition with the beast only when she was in heat, but that his member could not penetrate beyond the gland. Under promise of a litre of rum, the Neo-Hebridean operated in his master's presence, who then went and told everything to his neighbor. The latter hastened to have the animal killed. The Neo-Hebridean, the admirer of bitches, was a masturbator and a pederast. I had this fact from the mouth of the colonist, Colonel P— having left the Colony when I heard about the matter.

"We now let Garnier be the spokesman.

"The impossibility for the man to make use of the dog cannot also be maintained in the case of the woman. Numerous instances of bestiality have been positively established, through the vagina, with the dog, in the case of women of evil life. It is therefore a kind of vulvary onanism which is performed. Some are even accused of letting them lick their vulva, as in saphism. Little dogs or young cats would be trained specially for this disgusting office, owing to the keener excitation of the rasping tongue of these animals being preferable to that of a man or a woman.

"It even appears that this bestial onanism is far from being uncommon in large towns, among prostitutes and gay women. So *cave canem*—beware of the dog—or girls and widows who drag and carry them about with them with so much care and such kind precautions. When they allow them publicly to lick their mouth, it is very permissible to suppose that they allow them

also to lick them elsewhere. The caresses and kisses with which they cover them, the tender names of Jules, Thomas, darling, love, which they lavish upon them, are the signs by which we may recognize that they make lovers of them when they take them into their bed'."

So it goes with practically all authorities: the great consensus of opinion is that bestiality was quite prevalent throughout the 19th century, as it is to the present time. We have seen that amongst the Mohammedians it even has something of sanction by religious law under certain conditions, but despite this national, institutionalized tolerance of the practice, Paul de Regla, a doctor who spent a great part of his life among the Mohammedans, is led to declare: "Bestiality goes back to the night of time. In our day, it is to be met with a bit everywhere, but still more among Christians than Mussulmans." De Regla also gives an interesting anecdote concerning bestiality among Russian soldiers:

"Here is a typical happening which was related to me by an engineer in the service of Russia during the last Turko-Russian war.

"This compatriot was in a carriage following the highway that leads from Braila to the Danube, when his coachman was forced to pull up in order to allow a Russian regiment to pass which was heading, singers and musicians in the lead, for the bridge that would take them into enemy territory.

"In the rear-guard of this regiment, carrying some light burdens, walked a score of she-asses. The fine condition of these beasts, the care they seemed to be surrounded with, and the extreme cleanliness of their hairy coat attracted the attention of our engineer who, speaking in Russian with his coachman, could not refrain from having him notice the cleanliness and beauty of these quadrupeds.

"'Parbleu!' answered the coachman:

smilingly, 'they are the regiment's sweethearts.'

"And as our compatriot appeared not to understand very well, the other explained to him the particular service that the she-asses rendered the majority of the soldiers.

"Later, our engineer, living today at Courbevoie, was able to verify *de visu* the veracity of his coachman's assertions."

Of all beasts that might be employed in bestiality, it is indubitably the ape that occupies the position of greatest interest and seems to have played the most important role, both in fact and fancy. The reason for this, doubtless, is the fact that of all animals it is probably most adaptable to the act, being closer to the human both in anatomy and sensibilities. Sir Richard Burton, in a note to his translation of the *Thousand Nights and One Night*, gives his personal observation on these beasts:

"The large Cynocephalus is exceedingly dangerous. When traveling on the Gold Coast with my late friend Colonel de Ruignes, we suddenly came in the grey of the morning upon a herd of these beasts. We dismounted, hobbled our nags and sat down, sword and revolver in hand. Luckily it was feeding time for the vicious brutes, which scowled at us but did not attack us. During my four years service on the West African Coast I heard enough to satisfy me that these powerful beasts often kill men and rape women; but I could not convince myself that they ever kept the women as concubines."

There is some further information on this matter to be found in *Untrodden Fields of Anthropology*:

"In such disgusting matters the ape plays an important part. In countries where the gorilla and orang-outang live, numerous stories are related of girls carried off by these big beasts, and

their sexual connection with their victims. But we have accounts of voluntary intercourse between women and apes. For instance, the Indians on the banks of the Amazon river believe that certain tailed men among the Uginas are the result of such monstrous marriages between Indian women and Coati apes. According to Francis de Castelnau such cohabitation with Coati apes still takes place in those districts. He relates as follows: 'As I was going down the Amazon river, I one day saw near Fonteboa a black Coati of enormous size; it belonged to an Indian woman, to whom I offered a very considerable sum for this curious animal; but she refused, at the same time bursting out laughing. An Indian who was in the hut said to me: your efforts are useless, that ape is her husband'."

There is a superstition that has a certain currency at some places to the effect that so satisfactory is the ape in this capacity, especially to women, that once the innovation is tried the experimenter finds herself loth to return to a human partner. There is a story in the *Thousand Nights and One Night* that makes a feature of this point, and Sir Richard Burton comments upon it in a note:

"This appears to be the popular belief in Egypt. (See vol. iv, 297 of his *Nights*), which assures us that 'no thing poketh and striketh more strenuously than the Gird' (or hideous Abyssinian cynocephalus). But it must be based upon popular ignorance: the private parts of the monkey although they erect stiffly, like the priapus of Osiris when swearing upon his Phallus, are not of the girth sufficient to produce that friction which is essential to a woman's pleasure. I may here allude to the general disappointment in England and America caused by the exhibition of my friend Paul de Chaillu's gorillas. He had modestly removed penis and

testicles, the latter being somewhat like a bull's, and his squeamishness caused not a little grumbling and sense of grievance—especially amongst the curious sex."

On this head Carveth Wells has a few very positive and highly dogmatic words, based entirely upon his own quite limited personal observation and totally unsupported by any tiniest amount of scholarly research, to settle the matter for us:

"Gorillas do not carry women into the jungle and raise families as suggested in exciting motion picture films."

In 19th century France bestiality even achieved the dignity of becoming an organized practice, something after the manner of prostitution. In Paris, in the time of Napoleon III, it was one of the allied activities of a society for the advancement of sodomy that met in the *Alees des Veuves*. It was quite a major enterprise, much money being invested in it and fortunes in profits being taken out of it. A police report of July 16, 1864, contains the following information:

"When these assemblies were complete, they closed the curtains, and abandoned themselves to scenes of orgy and of scandal that disturbed the repose of the other dwellers in the house during a great part of the night. They were distinctly heard giving each other feminine names, and they could even be seen between the curtains masturbating and sucking each other. One of the specialties of these soirees was an act of beastliness which they called: *l'Omelette a la Grenouille* (frog omelette), where in there figured a bitch, which must have been put to great pain, to judge by the howls of the animal that these gentry tried to smother by songs with accompaniment on the piano. These facts were attested to by most respectable persons, lodgers in the house."

In connection with 19th century bestiality, it would be remiss in the extreme to pass over a rather lengthy note appended to the Kama Shashtra Society's edition of the *Memoirs of a Russian Princess* as it contains many data pertinent to our study. I quote such part of this note as bears upon our subject:

"In India, in certain of the hill districts, the native women whose occupations take them to the pastures, lie with the small race of ponies everywhere to be found there, and so little do the inhabitants consider the fact particularly noteworthy that an instance is in our full recollection of a native servant requesting us to order the infliction of corporal punishment upon his young and handsome spouse because she spent too much of her time going to and from her corporal enjoyment of the little hill ponies when she ought to have been employed more profitably to her lord and master within the compound. On our expressing our astonishment, the fellow, a *sicee* or groom in our employment, added many pertinent details which he took apparently much delight in explaining, winding up by assuring us that all the younger women of the station did the same and that he begged we would not think the worse of his better half. It was only the scandalous waste of time he lamented. 'Sahib! Sahib! let her be beaten for that.'

"The small black ass, common in Algeria and frequently to be seen in the south of France, is particularly small and a beautiful variety of the race also well known locally to be made use of in a similar manner and we ourselves have seen a negress for our special edification and experience excite one of these animals with a facility and success which fully demonstrated his amiable willingness to profit by the occasion in the most complete manner, had she, as she laughingly admitted she had often done, placed herself *a quatre*

pattes and submitted her body to the brute's embrace.

"It is a common trick with these women to impregnate a sponge with the humidity from the sexual parts of the mare when in heat and this sponge is then held to the nostrils of the stallion or 'stone donkey' as he is called in some parts of England. The effect of this sop upon the animal is immediate and remarkable. He commences to exhibit symptoms of virility, he whinnies, snorts and, in stable language, draws. In this condition, if docile, he will permit himself to be further digitally excited with evident delight and in fact, if the opportunity is afford him, with very little more encouragement he will mount anything on all fours and complete his gratification without stint provided his organ can penetrate and he can obtain the sexual depository his senses require.

"Without going further afield, we might also mention the numberless instances in which these bi-natural connections have undoubtedly taken place with the domestic dog. There is hardly a village in England, France or Germany where some familiar story does not exist respecting some such misconduct on the part of one or other of its inhabitants. It may be said that these tales are malicious; doubtless it may be so in some instances, but whence does the idea spring, if not in itself the initiation of a plainly practical fact?

"A case of this description occurred in England which is so far typical that we tender it here in proof of our hypothesis. It happened at the assizes held by the judges on what was then called the home circuit, and not so many years ago but that the facts will be in the recollection if more than one celebrity of the bar and bench.

"It was remarked that a girl servant in a country inn crossed the back yard oftener than occasion seemed to re-

quire, and that she was on such errands generally followed by a large, black retriever. Two young fellows watched her movements partly out of curiosity and partly having also, as was proved at the trial, a spite against the girl. They went around the back of the premises, climbed a wall and displaced one of the red tiles which formed the roof of the 'garden parlor.' There from their secret post of observation, they swore they saw her enter in company with the dog, bolt the door, expose her legs by raising her clothes and arrange her position in such manner by sitting forward on the seat, that the salacious animal springing upon her actually had connection with her.

"To this they added details so shocking and revolting, as the judge modestly remarked, that the jury plainly discredited their evidence, though they were kept apart by order of the judge and separately examined and therefore could not know to what sort of cross examination they would be subjected. It was evident to all that an acquittal was imminent, when to the amazement of all the court, the prisoner herself suddenly broke down and hysterically weeping declared herself to be guilty, and to this she ever stuck.

"With her hands before her rather pretty face, she proudly told the judge that 'if any woman had once tasted a dog, she would never want a man again.' In this case the judge deferred sentence and there being some technical irregularities in the deposition previously taken before the magistrates, the home secretary subsequently directed an acquittal.

"We could multiply these cases ad infinitum, some curious instances of this extravagant species of debauchery are cited in books recently published in Paris, but it seems the medical officers in the service of the police either wish-

ing to suppress the facts or, as was most likely, from sheer ignorance of the subject, declared the connection impossible.

"Such a conclusion is, however, sheer nonsense from a physiological point of view; the sexual organs of the dog being perfectly fitted to fill the conditions required if only the patients understand how to go to work. Luckily for society they do not and therefore we warn them in the words of the old proverb about the danger of playing with sharp tools.

"It would be impossible in a simple note of this description to do more than glance at the above facts by way of explanation of the text; but we would remark strongly and authoritatively that the many stories so persistently whispered about, of conception having followed such conjunctions, are utterly false and devoid of foundation. We have heard it affirmed by persons of education and attainments of no mean scientific order, that specimens of such fetal monstrosities exist in certain surgical and medical museums. We deny this fact upon the best authority, that of the curators themselves. No such conceptions ever did or ever will take place, otherwise the animal kingdom would long ago have been a chaos of monstrosities and the theories of the best and greatest of modern philosophers rotten at the core."

We shall very shortly take up this question of issue from bestial-human commerce, but first we pause to look at a report from F. S. Krauss which is of an order with the one just given:

"If I can venture to credit the reports I have so frequently heard (and it is difficult to believe that they are pure inventions), among the Southern Slavs intercourse between women and horses or asses is comparatively common. How they go to work in this matter I do not

know from personal observation. I did, however, once see a Chrowot woman of ideal beauty, who stood at night completely naked in front of a lighted lamp, and in this position had intercourse with a tom cat. She experienced so intense an orgasm that she did not notice me although I watched the scene barely two paces from the window."

One more report concerning the occurrence of bestiality I wish to report, and that of fairly recent years: during the World War I. Magnus Hirschfeld's *Sexual History of the World War* is my source:

"In the case of another perversion—sodomy or bestiality, the connection with sex hunger created by war conditions is much clearer. This sort of sexual activity is even in normal times to be attributed to insufficient opportunity for the exercise of coitus, since a pathological sexual impulse which is directed only towards animals is rather rare. Of course in some few cases we must assume another factor in order to understand this type of aberration—satiety with the normal response and a desire for novelty and change. In regard to sodomy, we have the testimony of one of the leading military physicians of the Austro-Hungarian army that on the Italian front at least (he was stationed near Doberdo) such cases could be observed very frequently. The usual offenders in this respect were Hungarian hussars who used for sexual purposes the mares entrusted to their care. Even officers occasionally indulged this perversion and that is why men who were caught at this act were never brought before a military court but were flogged right then and there. The authority referred to above, estimates that on a conservative judgment at least 10 per cent of the men in his division participated in such perverted sex activities. Such an enormous spread of sodomy and all experiences

that have been gathered on this subject put it beyond question that we are dealing here with one of the sequelæ of abstinence from normal sex activity enforced by the conditions of war."

Thus we see that wherever we look, regardless of race, clime, period, nationality, or social station in life, we find the practice of bestiality well-established and never a thing of negligible or even minor occurrence. To adduce further instances (and there are plenty of them) would add nothing essential to the general picture of the situation that we are attempting to sketch and would carry our study beyond the limits of our present work.

But there is one further 'phase of bestiality that must yet be taken up in order to round our examination properly. I refer to the matter of the possibility of offspring resulting from sexual union between man or woman and an animal.

This whole affair of bestial-human offspring is noteworthy for being surrounded by such a very great amount of superstition, prejudice, dogma, and almost complete lack of any sort of definite scientific data. Opinions there are in plenty, but no carefully controlled tests; at least no published tests. There is still far too much hereditary horror associated with the whole affair to permit even scientists to approach this matter with the same air of personal detachment as they would, say, the functions of the brain or stomach.

And these opinions, even when emanating from professional men, vary greatly, proving that they have no real basis. Thus, for example, from a recent source (*Encyclopedia of Sexual Knowledge*) we obtain the following view:

"According to a fairly common superstition, amorous intercourse with animals may bring about the birth of monsters, half animal and half human. This belief has proved to be unfounded, for it has been scientifically demon-

strated that the germ cells of human beings and those of animals are not capable of impregnating each other."

But not everyone is so positive as this. In a quite reputable book, Herzog's *Medical Jurisprudence*, we find the matter still left fairly open:

"Only a few centuries ago physicians believed and at present a great many people still believe, that monsters resembling animals in some respects are the result of bestiality or maternal impressions. That shock, a sudden fright, may cause such disturbance of the intra-uterine life of the fœtus so that a misshapen child or a monster may result is not only possible but probable; that bestiality may lead to such a result as a monster is improbable, yet it should not be declared impossible."

That belief in the birth of such bestial monsters is extant to this very day is every now and then demonstrated by some particular instance. Vance Randolph, writing of the crude, uncultured folk of the Ozark Mountain region in his book *The Ozarks*, declares that:

"Sexual acts between human beings and domestic animals are rather common in the Ozarks, and nearly every native believes that these unions are sometimes fruitful. Women giving birth to litters of puppies, mares bringing forth colts with human heads, and a great variety of similar phenomena are related and very generally believed. I have never been able to locate a hillman who has actually seen any of these monstrosities—'th' folks allus puts 'em out o' th' way,' as one old man told me."

But one need not infallibly attach these beliefs only to uneducated, rural persons. In a letter from a county judge of South Dakota that I received as a consequence of his having read a book on bestiality that I published several years ago, I find the following communication:

"The matter of sexual relations between men and female animals has always been highly disgusting to me; while on the other hand sexual relations of women with animals is quite intriguing. This rather queer mental reaction may be due in part to the impression made on my imagination by coming upon a girl enjoying herself with a dog, some years ago. And while you are quite sure that a dog cannot make a woman pregnant, in a neighboring town I saw a monstrosity the parents called a child which had a head shaped like a dog, was covered with hair on the face and arms (the rest of the body was not exposed), walked on its hind legs but in a bent position, growled, grunted and whined in such a manner as to sound very like a dog; and although four years old could not say a word. I was not drunk; and the child was not in a side show, but at home, and kept from public observation as much as possible. This is the only thing of the sort I ever saw. I don't know what the origin of this creature might have been, but it had all the appearances of a cross between a dog and a woman."

My communicant was eager for me to come down and investigate what he was sure was a genuine instance of bestial issue. While not placing any credence in the story (that is to say, not doubting the judge's veracity but only his interpretation of the case), I nevertheless entered into correspondence with the man to the end of looking into the thing, but when the judge tried to get a little more exact information for me before I went to the trouble and expense of a trip to South Dakota he found that the family had moved away, "no one knew where," and another of the numerous "dog-faced boy" stories that pervade certain localities vanished into thin air, as such stories seem inevitably to do upon close examination.

This problem is no modern one. If anything, it caused far greater concern in

former centuries (as the Middle Ages) than it does today. Translating again from Dubois-Desaulle's chapter on bestiality and witchcraft:

"A great question which prepossessed the inquisitors, judges, theologians, and finally all those who had a voice in the matter of the judgment and condemnation of witches, was to know if the union of male or female witches with the Devil under whatever form it might be, was able to produce any result. The opinions were varied. Boguet did not believe that anything could be born from the coupling of a witch with a sheep, a cat, or a dog, because of the too great disproportion between them. Nevertheless, he recounts that two women who were burned at Toulouse and at Paris were brought to child-bed by the work of a natural dog that had made them pregnant.

"And what proves that at this period bestiality was quite widespread is what Boguet adds: 'One would see the earth filled for the most part with the fruits proceeding from such copulations, for it is not just from today that they have practiced it, in spite of the punishments that the law of God inflicts on those who render themselves guilty of this crime, and the fact that death may be the chastisement reserved for the man or the beast.'

"Martín Del Río writes that the imagination is of such power with pregnant women that women have been seen to give birth to a dormouse, another to a savage rat, and another to a monster resembling a bear. Torquemada thinks that these are punishments that God sends to women who give themselves to disordered and abominable couplings.

"Among other examples: Alcipe gave birth to an elephant. In Switzerland, in 1278, a woman was delivered of a lion. In 1471, at Pavia, a woman gave

birth to a dog. Finally, in 1531, another woman gave birth, from the same womb: first, to a male head enveloped in a film; secondly, to a serpent with two feet; thirdly, to a whole pig."

The obvious explanation to these tales of bestial births is by the scientific fact of teratism. Various factors, known and unknown, can affect a quite normally conceived embryo and cause the mother to deliver a horribly malformed monster with misshapen, missing, or multiple parts or organs. So common is this occurrence that there are several hundred accepted technical terms to cover various recognized types of monsters, to say nothing of the many oddities that fall between these types. Gould and Pyle, in their *Anomalies and Curiosities of Medicine*, have an excellent chapter on terata in which they also advance the belief that these monsters furnish the logical explanation to the tales of bestial births, and I can do no better than to quote them:

"Many reasons were given for the existence of monsters, and in the Middle Ages these were as faulty as the descriptions themselves. They were interpreted as divinations, and were cited as forebodings and examples of wrath, or even as glorifications of the Almighty. The semi-human creatures were invented or imagined, and cited as the results of bestiality and allied forms of sexual perversion prevalent in those times. We find minute descriptions and portraits of these impossible results of wicked practices in many of the older medical books. According to Pare there was born in 1493, as the result of illicit intercourse between a woman and a dog, a creature resembling in its upper extremities its mother, while its lower extremities were the exact counterpart of its canine father. This particular case was believed by Bateman and others to be a precursor to the murders and wickedness that followed in the

time of Pope Alexander I. Volateranus, Cardani, and many others cite instances of this kind. Lycosthenes says that in the year 1110, in the bourg of Liege, there was found a creature with the head, visage, hands, and feet of a man, and the rest of the body like that of a pig. Pare quotes this case and gives an illustration. Rhodiginus mentions a shepherd of Cybare by the name of Cratain, who had connection with a female goat and impregnated her, so that she brought forth a beast with a head resembling that of the father, but with the lower extremities of a goat. He says that the likeness to the father was so marked that the head-goat of the herd recognized it, and according slew the goatherd who had sinned so unnaturally. . . .

"Plutarch, in his 'Lesser Parallels,' says that Aristonymus Ephesius, son of Demonstratus, being tired of women, had carnal knowledge with an ass, which in the process of time brought forth a very beautiful child, who became the maid Onoscelin. Aristotle mentions this in his paradoxes, and we know that the patron of horses was Hippona. . . .

"Writing in 1557, Lycosthenes reports the mythical birth of a serpent by a woman. It is quite possible that some known and classified type of monstrosity was indicated here in vague terms. In 1726 Mary Toft, of Godalming, in Surrey, England, achieved considerable notoriety throughout Surrey, and even over all England, by her extensively circulated statements that she bore rabbits. Even at so late a day as this the credulity of the people was so great that many persons believed in her. The woman was closely watched, and being detected in her maneuvers confessed her fraud. To show the extent of discussion this case called forth, there are no less than nine pamphlets and books in the Surgeon-

General's library at Washington devoted exclusively to this case of pretended rabbit-breeding. Hamilton in 1848, and Hard in 1884, both report the births in this country of fetal monstrosities with heads which showed marked resemblance to those of dogs. Doubtless many of the older cases of the supposed results of bestiality, if seen today, could be readily classified among some of our known forms of monsters. Modern investigation has shown us the sterile results of the connections between man and beast or between beasts of different species, and we can only wonder at the simple credulity and imaginative minds of our ancestors."

Though personally inclined to disbelieve the possibility of issue between beast and man, I yet as a scholar who can find no unequivocal proof to support me must make a certain allowance for such a thing. Not that I for a moment think that union between, say, a dog or sow and a man could by any stretch of the imagination bear fruit—the species are much too far apart in the evolutionary series and the thing would be as impossible as a cross between a horse and a cat. But we do know that hybrids exist: mules are an ever-present evidence of that fact, and their production furnishes a major industry in some sections. But a mule is the product of the crossing of a horse and an ass, two species that are reasonably closely related in the animal family—not closely enough to give offspring of either species, but closely enough to give offspring of a mixture of the two. Therefore, if issue should ever result from the bestial commerce of man it will undoubtedly be from crossing with an animal species neighboring on the human, such as the anthropoid apes.

The argument so commonly cited in disproof of bestial offspring, namely, that were such a thing possible the world had long ago been filled with weird, grotesque creatures, is patently foolish. It is a known fact of physiology that hybrids, with rare and

inconsequential exceptions, are infertile. The mule is produced in great numbers, but he cannot reproduce himself: new mules must always come from new crossings of the contributing species. Consequently, the number of human-animal hybrids that might at any time be present in the world would always be in proportion only to the actual bestial connections that had taken place within an average life-span. These bestial hybrids would be continually dying off without augmenting their own numbers.

But, as I have indicated, if we are ever to have bestial offspring it will doubtless be with an animal after the nature of the ape. And in this connection I wish to quote an interesting note from Sir Richard Burton:

"In parts of West Africa and especially in Gorilla-land there are many stories of women and children being carried off by apes, and all believe that the former bear issue to them. It is certain that the anthropoid ape is lustfully excited by the presence of women and I have related how at Cairo (1856) a huge cynocephalus would have raped a girl had it not been bayoneted. Young ladies who visited the Demidoff gardens and menagerie at Florence were often scandalized by the vicious exposure of the baboons' parti-colored persons. The female monkey equally solicits the attentions of man and I heard in India from my late friend Mirza Ali Akbar, of Bombay, that to his knowledge connection had taken place. Whether there would be issue and whether such issue would be viable are still disputed points. The produce would add another difficulty to the pseudoscience called 'psychology, as such mule would have only half a soul and issue by a congener would have a quarter-soul. A traveler well known to me once proposed to breed pithecoïd men who might be useful as hewers of wood and drawers of water. His idea was to put the highest races of apes to the lowest

of humanity. I never heard what became of his *breeding stables*."

In view of all this it is of singular interest to read in the *New York World-Telegram* of December 30, 1932, a news item indicating that there has at least been some sort of definite scientific attempt to get at the real truth of this matter. In an address delivered on that date by Dr. H. S. England before the American Association for the Advancement of Science, the speaker revealed that Dr. Elie Ivanoff, of Moscow, was endeavoring to produce an ape-man, a hybrid between man and ape, and that he hoped eventually to be able to display a complete chain of specimens from the perfect man back to the perfect anthropoid. His interest, apparently, was purely anthropological

(with no commercial angle) and among other things he hoped to establish a concrete proof of evolution. He very cleverly surmounted the hysterical and anatomical obstacles to conception by utilizing artificial impregnation. The project was being financed by the Soviet government. The experimenters had gone into the wilds of Turkestan with nine female chimpanzees about a year previous to Dr. England's address and their last report had indicated that three of the animals had died, but that they were in constant expectation of producing a hybrid.

Let us hope that one day this age-old question will be settled one way or another, beyond all further dispute.

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